LXII.

THE

SPEECH

OF

King JAMES the I.

TO BOTH

HOUSES

OF

PARLIAMENT

Upon his ACCESSION to,

AND THE

HAPPY UNION

Of Both the

CROWNS

OF

ENGLAND and *SCOTLAND*,

Regally Pronounced, and Expreſſed by him to them,
Die JOVIS 22th *Martii* 1603.

LONDON,
Printed for *Richard Baldwin* in the *Old-Baily*. 1689.

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BIBLIOTHECA BODLEIANA

TO THE

READER.

THE Inducement to the Publiſhing of this worthy Speech, is no other than to intimate to the World the diſreliſh that ſo Learned a King had againſt the Impious Faction of Jeſuitiſm and Popery; both which have always been look'd upon as the Enemies of our Peace and Unanimity; ſo that it pleaſed God to appoint him in a great meaſure, to make us Happy in our Pious, and now well ſecured Reformation.

READER.

Die JOVIS 22th. Martii 1603.

This Day the Speaker Elect, with a great Number of the Commons, returned again to the usual place, and did there repose themselves, until his Highness being Ascended his Royal Throne, in the Upper House did send unto them; which about two of the Clock in the Afternoon he was pleased to do; and *Mr.* Speaker with the rest of the Commons, coming into the Kings Presence, his *Majesty* took occasion to Repeat the Effect of his former Speech, delivered the first Day; with Excuse of the mistaking, upon *Monday* precedent.

His Majesties Speech was to this Effect.

IT did no sooner please God, to lighten his Hand, and retent the Violence of the devouring Angel, against the poor people of this City, but as soon did I resolve to call this Parliament, and that for Three chief and principle Reasons: The first whereof is, and which of its self, although there were no more, is not only a sufficient, but a most full and necessary ground, and reason for the convening of this Assembly.

The first Reason, I say is, That you who are here presently Assembled, to represent the Body of this whole Kingdom, and of all sorts of people within the same; may with your own Ears hear; and that I, out of mine own Mouth, may deliver unto you, the assurance of my due thankfulness for your so joyfully, and general assistance to the declaring, and receiving me in this Seat; (which God by my Birthright and Lineal descent, had in the fullness of time provided for me) and that immediately after, it pleased God to call your late Soveraign of blessed Memory, full of days, but fuller of immortal Trophies of Honour, out of this transitory Life; not that I am able to express her Words, or to utter by Eloquence the vive Image of mine inward Thankfulness; but only, that out of mine own Mouth you may be full assured, to expect that measure of thankfulness at my Hands; which is according to the infiniteness of your deserts, and to my inclination and ability for requital of the same. Shall I ever, nay, can I ever be able, or rather so unable in memory, as to forget your unexpected readiness and alacrity; your ever memorable resolution, and your most wonderful conjunction, and harmony of your hearts, in declaring and imbracing me as your undoubted, and lawful King and Governour; or shall it ever be blotted out of my mind, how at my first Entry into this Kingdom; the people of all sorts, Rid and Ran, nay, rather Flew to meet me; their Eyes flaming nothing but Sparkles of Affection; their Mouths and Tongues uttering nothing but Songs of Joy; their Hands and Feet, and all the rest of their Members in their Gestures, discovering a passionate Longing and Earnestness, to Meet and Embrace their New Sovereign; *Quid ergo retribuamur.* Shall I allow in my self, that which I would not bear with in another? No, I must plainly and freely confess here in all your Audiences, I did ever naturally so far mislike a Tongue, too smooth and diligent in paying their Creditors with Lip payments and verbal thanks, as I ever suspected that sort of people meant not to pay their Debtors in more substantial sort of Coin; and therefore for expressing of my thankfulness, I must resort unto my other two Reasons of my convening of this Parliament, by them in Action to utter my thankfulness; both the said Reasons having but one ground, which is the deeds whereby all the days of my Life, I am by Gods Grace to express all my thankfulness toward you, but divided in this; That in the first of these two, mine Actions of thanks are so inseperably conjoyned with my person, as they are become in a manner individually annexed to the same: In the other Reason, mine Actions are such, as I may do, or leave them undone; although by Gods Grace I hope never to be weary of the doing of them.

As to the first, it is the blessings which God hath in my person bestowed on you all; wherein I protest I do more glory at the same for your Weal, than for any particular respect of mine own reputation, or advantage therein: The first then of these blessings which God hath joyntly with my person sent unto you, is outward peace; that is peace abroad with all Foreign Neighbours: For I thank God I may safely say, that never since I was a King, I either received wrong from any Christian Prince or State, or did wrong to any: I have ever prais'd God, yet kept Peace and Amity with all, which have been so far tied to my person, as at my coming here, you are Witnesses, I found the State Embarqued in a great and tedious War; and only by mine Arrival here, and by the peace in my person; is not Amity kept where War was before; which is no small blessing to a Christian Common-wealth; for by Peace abroad with our Neighbours, the Towns flourish, the Merchants become Rich, the Trade encrease, and the people of all sorts of the Land, enjoy free liberty to exercise themselves in their several vocations, without peril, or disturbance; not that I think this outward Peace so unseperably tied to my Person, as I dare assuredly promise to my self, and to you the certain continuance thereof: But thus far I can very well assure you, and in the Word of a King, promise unto you, that I shall never give the first occasion of the breach thereof; neither shall I ever be moved for any particular, or private passion of mine, to interrupt your publick Peace; unless I be forced thereunto, either for reparation of the Honour of the Kingdom, or else by necessity for the Weal and preservation of the same; in which Case, a secure and honourable War must be preferred, to an unsecure and dishonourable peace: Yet do I hope, by the experience of the by past blessing of Peace, which God hath so long ever since my Birth time bestowed upon me, that he will not be weary to continue the same, nor repent him of his Grace towards me; transferring that Sentence of King *David*'s, upon his by past Victories of War to mine of Peace.

That that God, who preserved me from the devouring Jaws of the Bear, and of the Lyon; and delivered them into my Hands, shall now also grant me Victory over that uncircumcised Philistine: But although outward peace be a great Blessing, yet is it as far inferiour to that within, as Civil Wars are more cruel and unnatural than Wars abroad; and therefore the second great Blessing that God hath within my Person sent unto you, is Peace within, and that in a double form.

First, by my discent lineally out of the Loyns of *Henry* the VII. is reunited and confirmed in me, the Union of the Two Princely Roses of the two Houses of *Lancaster* and *York*; whereof that King of happy Memory was the first Uniter, as he was also the first Ground layer of the other Peace. The lamentable and Miserable Events by the Civil and Bloody discention betwixt these two Houses, were so great and so late, as it need not to be renewed to your Memories; which as it was first settled and united in him, so it is now reunited and confirmed in me, being Justly and Lineally descended, not only of that happy conjunction, but of both the branches thereof many times before: But the Union of the two Princely Houses, is nothing comparable to the Union of the two Ancient and Famous Kingdoms, which is the other inward Peace annexed to my person: And here I must crave your patiences for a little space, to give me leave to discourse more particularly of the Benefits that do arise, of that Union which is made in my Blood; being a matter that most properly belongeth unto me to speak of, as the Head wherein that great Body is united. And first, if we were to look no higher than to Natural and Phisical reasons, we may be easily perswaded of the great Benefits, that by that Union do redound to the whole Island: For if twenty Thousand Men be a strong Army, is not the double Number hereof Forty Thousand a double the stronger Army. If a Baron inricheth himself with double as many Lands as he had before; is he not double the greater? Nature teacheth us, that Mountains are made of Motes, and that at the first Kingdoms being divided, and every particular Town, or little Country that Tyrants, or Usurpers could obtain the possession, a Seigniory a part; many of these little Kingdoms, are now in process of time, by the Ordinance of God, joyned into great Monarchies; whereby they are become within themselves powerful, to defend themselves from outward Invasions; their Head and Governour enabled to redeem them from Foreign Assaults and punish private Transgressors within. Do we not remember that this Kingdom was divided into seven little

Kingdoms

Kingdoms beſides *Wales*; and is it not now the ſtronger by their Union; and hath not the Union of *Wales* to *England*, added a greater ſtrength thereto; which although it was a greater Principality, was nothing comparable in Greatneſs, and in Power; to the Ancient and Famous Kingdom of *Scotland*: But what ſhould we ſtick upon any natural appearance, when it is manifeſt, that God of his Almighty Providence, hath preordained it ſo to be: Hath not God firſt united theſe Kingdoms, both in Language, Religion, and ſimilitude of Manners? Yea, Hath he not made us all in one Iſland, compaſs'd with one Sea; and of it ſelf by Nature ſo indiviſible, as almoſt thoſe that were Borderers themſelves in the late Borders, cannot diſtinguiſh, nor know, or diſcern their own Limits: Theſe two Countries being ſeparated, neither by Sea, nor by any great River, Mountain, nor other ſtrength of Nature, but only by little ſmall Brooks, or demoliſhed little Walls; ſo as rather they were divided in apprehenſion, than in effect; and now in the end and fullneſs of time, United the Right and Title of both in my Perſon alike; Lineally deſcended of both the Crowns, whereby it is now become like a little World within it ſelf, being Intrenched, and Fortified round about with a Natural, and yet admirable ſtrong Pond, or Ditch, whereby all the former fears of this Nation are now quite cut off. The other part of the Iſland, being ever before now, not only a place of Landing to all ſtrangers, that were to make Invaſions here; but likewiſe moved by the Enemies of this State, by untimely incurſions, to make inforced diverſion from their Conqueſts, for defending themſelves at home, and keeping ſure their backdoor, as then it was called; which was the greateſt hindrance and lett, that ever my Predeceſſors of this Nation gave, in diſturbing them from their many Famous, and Glorious Conqueſts abroad; what God hath enjoyned then let no Man ſeparate. I am the Husband, and the whole Iſland is my lawful Wife; I am the Head, and it is my Body; I am the Shepherd, and it is my Flock; I hope therefore no man will be ſo unreaſonable, as to think that I, that am a Chriſtian King under the Goſpel, ſhould be a Polygamiſt, and Husband to two Wifes; that I being the Head, ſhould have a divided, and monſtrous Body; or that I being a Shepherd to ſo Fair a Flock, whoſe Fold hath no Wall to hedge it, but the four Seas ſhould have my Flock parted in two: But as I am aſſured, that no honeſt Subject of whatſoever degree within my whole Dominion, is leſs glad of this joyful Union than I am, ſo may the frivolous objection of any that would be hinderers of this Work, which God hath in my Perſon already eſtabliſhed, be eaſily anſwered; which can be none, except ſuch as are blinded with Ignorance, or ſelf tranſported with malice, being unable to live in a well Governed Common-Wealth, and only delight to fiſh in troubled Waters; for if they would ſtand upon their reputation, and priviledges of any of the Kingdoms. I pray you, was not both the Kingdoms Monarchies from the beginning; and conſequently could ever the body be counted without the head, which was ever inſeperably joyned thereunto; ſo that as the Honour and Priviledge of any of the Kingdoms could not be divided from their Soveraign; ſo are they now conjoyned, and joyned in my Perſon, who am equal, and like kindly head to you both.

When this Kingdom of *England* was divided into ſo many little Kingdoms, as it did before; one of them behoved to edate upon another; till they were United in one: And yet can *Wiltſhire*, or *Devonſhire*, which were of the Weſt *Saxons*, although their Kingdom was of longeſt durance; and did by Conqueſts overcome divers of the reſt of the little Kingdoms, make claim to Priority, or Place, or Honour before *Suſſex*, *Eſſex*, and other Shires that was conquered by them: And have we not the like experience in the Kingdom of *France*; being compoſed of divers Dutchies, and one after another Conquered by the Sword; and even as little Brooks loſe their Names, by their running and fall into Great Rivers; and the Name of the great River ſwallowed up in Ocean; ſo by the Conjunction of divers little Kingdom in one, are all theſe privare differences, and Factions ſwallowed up. And ſince the ſucceſs was happy of the *Saxons* Kingdoms being Conquered, by the Spear of *Bellona*, now much greater reaſon have we to expect a happy Iſſue of this greater Union, which is only faſtened, and bound up by the Wedding Ring of *Aſtrea*; and as God hath made *Scotland*

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the one half of this Iſland to enjoy my Birth; and the firſt, and moſt unperfect half of my Life; and you here to enjoy the perfect, and laſt part thereof; ſo can I not think that any would be ſo injurious to me; no, not in their thoughts, as to cut aſunder the one half of me from the other; but in this matter, I have far enough inſiſted, reſting aſſured in your Hearts and Minds; you all applaud this my Diſcourſe.

Now, although theſe Bleſſings rehearſed before, of inward and outward Peace be great; yet, ſeeing that in all good things, a great part of their goodneſs and eſtimation is loſt, if they have not appearance of perpetuity, or long continuance; ſo hath it pleaſed Almighty God to accompany my Perſon alſo, with that favour; having healthful, and hopeful Iſſue of my Body; whereof ſome are here preſent, for continuance of propagation of that undoubted Right, which in my Perſon; under whom I doubt not, but it will pleaſe God to proſper, and continue for many years this Union, and all other the Bleſſings of inward and outward Peace, which I have brought with me; but neither Peace outward, nor Peace inward, nor any other bleſſings that can follow thereupon; nor appearance of the perpetuity thereof, by a propagation in the Poſterity, is but a weak Pillar; and a rotten Reed to lean unto; if God do not ſtrengthen, and by the ſtaff of his Bleſſing make them durable; for in vain doth the Watchman watch the City, if the Lord be not the principal defence thereof: In vain doth the Builder build the houſe, if God give not the Succeſs; and in vain as *Paul* ſaith; doth *Paul* Plant, and *Apollo* Water, if God give not the increaſe; for all worldly Bleſſings are but like ſwift paſſing ſhadows, fading Flowers, or Chaff blown before the Wind: If the profeſſion of true Religion, and Works according thereunto, God be not moved to maintain, and ſettle the Thrones of Princes: And although, that ſince mine Entry into this Kingdom, I have both by meeting with divers Eccleſiaſtical Eſtates, and likewiſe by divers Proclamations clearly declared my mind in points of Religion; yet do I not think it amiſs in this Solemn an Audience; I ſhould now take an occaſion to diſcover ſomewhat of the ſecrets of my heart in that matter; for I ſhall never by Gods Grace, be aſhamed to make publick profeſſion thereof, at all occaſions; leaſt God ſhould be aſhamed to profeſs, and allow me before Men and Angels; eſpecially, leaſt that at this time meant, might preſume further upon the misknowledge of my meaning, in troubling of this Parliament of Ours, than were more convenient. At my firſt coming, although I found but one, and that which is by my ſelf profeſſed, publickly Allowed, and by the Law maintained; yet I found another ſort of Religion, beſides a private Sect, lurking within the bowels of this Nation; The firſt is True Religion, which by me is profeſſed, and by the Law Eſtabliſhed: The Second is, the falſely called Catholicks; but truly Papiſts: The Third which I called a Sect rather than Religion; is the Puritans and Novaliſts, who do not ſo far differ from us in points of Religion, as in confuſed form of policy and parity; being ever diſcontented with the preſent Government, and impatient to ſuffer any Superiority; which maketh their Sect unable to be ſuffered in any well Governed Common-Wealth; but as for my courſe towards them; I remit it to my Proclamations made upon that Subject.

And now for the Papiſts; I muſt put a difference, betwixt mine own private Profeſſion of mine own Salvation; and my politique Government of the Realm, for the Weal and quietneſs thereof: As for my own profeſſion, you have your Head now amongſt you, of the ſame Religion as the Body is of; as I am no ſtranger to you in Blood, no more am I a ſtranger to you in Faith, or in the matters concerning the houſe of God; And although this my profeſſion be according to mine Education, wherein (I thank God) I ſuckt the Milk of Gods Truth, with the Milk of my Nurſes; yet do I here proteſt unto you, that I would never for ſuch a conceit of conſtancy, or other prejudicate Opinion have ſo firmly kept my firſt profeſſion; if I had not found it agreeable to all Reaſon, and to the Rule of my Conſcience; but I was never violent, nor unreaſonable in my profeſſion.

I acknowledge the Romiſh Church to be our Mother Church, although defiled with ſome Infirmities and Corruptions; as the *Jews* were, when they Crucified Chriſt; and as I am none Enemy to the Life of a Sick Man, becauſe I would

have

have his Body purged of ill humours; no more am I an Enemy to their Church, because I would have them reform their Errors; not wiſhing the down throwing of the Temple, but that it may be purged, and cleanſed from the corruption; otherwiſe how can they wiſh us to enter, if their houſe be not firſt made clean. But as I would be loather to diſpence in the leaſt point of mine own Conſcience, for any worldly reſpect, than the fooliſheſt preciſian of them all; ſo would I be as ſorry to ſtraight the oublique Government of the Bodies, and minds of all my Subjects, to my private Opinions; nay, my mind was ever ſo free from Perſecution, or thralling of my Subjects in matter of Conſcience, as I hope that thoſe of that profeſſion in this Kingdom, have a proof ſince my coming, that I was ſo far from encreaſing their Burdens with *Reboboam*, as I have ſo much, as either time, occaſion, or Law could permit, lightned them, and even now at this time, have I been careful to reviſe, and conſider deeply the Laws made againſt them; that ſome overture may be propoſed to the preſent Parliament, for clearing theſe Laws, by reaſon, which is the Soul of the Law, in caſe they have been in time paſt, further, or more rigorouſly extended by Judges, than the meaning of the Law was, or might tend to the hurt, as well of the innocent, as of guilty perſons: And as to the perſons of my Subjects, which are of that profeſſion, I muſt divide them into two Ranks, Clericks, and Layicks: For the part of the Layicks; certainly I ever thought them far more excuſable than the other ſort; becauſe that ſort of Religion containeth ſuch an ignorant, doubtful, and implicite kind of Faith in the Layicks, grounded upon their Church; as except they do generally believe whatſoever their Teachers pleaſe to affirm, they cannot be thought guilty of theſe particular points of Hereſies, and corruption which their Teachers do ſo willingly profeſs: And again, I muſt divide the ſame Layicks into two Ranks that is, either quiet and well minded Men, peaceable Subjects, who either being Old have retained their firſt drunken in Liquor upon certain ſhamefacedneſs to be thought curious, or changeable, or being young men, through evil Education have never been Nurſed, or brought up, but upon ſuch Venom, in place of wholeſome nutriment; And that ſort of people, I would be ſorry to puniſh their Bodies for the errors of their mind; the reformation whereof muſt only come of God, and the true Spirit: But the other Rank of Layicks, who either through curioſity, affectation of Novelty, or diſcontentment in their private humours, have changed their Coats only to be factious ſtirrers of ſedition, and partakers of the Common-Wealth; their backwardneſs in Religion giveth aground to me the Magiſtrate, to take the better heed to their proceeding, and to correct their obſtinacy: But for the part of the Clericks, I muſt directly ſay, and affirm, that as long as they maintain one ſpecial point of the Doctrine; and another point of their practice, they are no way ſufferable to remain in the Kingdom.

Their points of Doctrine, is that arrogant and ambitious Supremacy of their Head the Pope; whereby he not only claims to be ſpiritual Head of all Chriſtians, but alſo to have an Imperial Civil Power over all Kings and Emperors; dethroning, or decrowning Princes with his foot, as pleaſeth him, and diſpenſing and depoſing of all Kingdoms and Empires at his appetite: The other point, which they obſerve in their continual practice, is the Aſſaſſinate and Murthers of Kings; thinking it no ſin, but rather a matter of Salvation, to do all Actions of Rebellion and Hoſtility againſt their Natural Soveraign Lord, if he be once Curſed, his Subjects diſcharged of their Fidelity, and his Kingdom given a Prey by that Three Crown'd Monarch, or rather Monſter-their Head: And in this point I have no occaſion to ſpeak further here; ſaving, that I could wiſh from my heart that it would pleaſe God to make me one of the Members of ſuch a Chriſtian Union in Religion; as laying wilfulneſs aſide on both Hands, we might meet in the midſt, which is the Center and Perfection of all things; for if they would leave, and be aſhamed of ſuch New and Groſs Corruptions of theirs, as themſelves cannot maintain, nor deny to be worthy of Reformation; I would for my own part, be contented to meet them in the mid way, ſo that all Novelties might be removed on either ſide; for as my Faith is the true Ancient and Catholick, and Apoſtolick Faith, grounded upon the Scriptures, and expreſs Word of God, ſo will I ever yield all Reverence to Antiquity in the points

of Eccleſiaſtical policy; and by that means, ſhall I ever with Gods grace, keep my ſelf from being either an Heretick in Faith, or Schiſmatick in matters of Policy: But of one thing would I have the Papiſts of this land be admoniſhed, that they preſume not too much upon my lenity; Becauſe I would be loath to be thought a perſecutor, as thereupon to think it lawful for them to encreaſe their number, or ſtrength in this Kingdom; whereby, if not in my time, at Leaſt in the time of my Poſterity they might be in hope to erect their religion again: No, let them aſſure themſelves, that as I am a friend to their perſons if good Subjects; So am I avowed enemy, and do denounce mortal war to their Errors,

And that as I would be ſorry to be driven by their ill behaviour from the protection and conſervation of their bodies and lives, ſo will I never ceaſe, as far as I can, to tread down their Errors and wrong oppinions. For I could not permit the encreaſe of growing of their religion without Firſt betraying of my ſelf and my own Conſcience.

Secondly, this whole Iſle, as well the part I am come from, as the part I remain in, in betraying their liberties and reduceing them to the former ſlaviſh yoke, which both had caſten off before I came amongſt them.

And Thirdly, the Liberty of the Crown in my Poſterity, which I ſhould leave again under a new ſlavery, having found it left free to me by my Predeceſſors, and therefore would I wiſh all good Subjects that are deceived with that corruption, firſt if they find any beginning of inſtinction in themſelves of Knowledge and Love to the Truth, to foſter the ſame by all lawful means, and ſo beware of quenching the Spirit that worketh within them; And if they can find as yet no motion tending that way, to be ſtudious, to read and confer with learned men, and to uſe ſuch means as may further their reſolution; Aſſuring themſelves that as long as they are diſconformable in religion from us they cannot be but half my Subjects, be able to do but half ſervice, and I to want the beſt half of them which is their Souls. And here have I occaſion to ſpeak to you my Lords and Biſhops, for as you my Lord of *Durham* ſaid, very learnedly to day in your Sermon, correction without inſtruction is but a Tyranny: So ought you and all the Clergy under you to be more careful, vigilent, and diligent, then you have been to win ſouls to God, as well by your exemplary life as Doctrine; and ſince you ſee how careful they are, ſpareing neither labour paynes nor eztream peril of their perſons to divert (the Devil is ſo buſie a Biſhop) ye ſhould be the more careful and wakeful in your charges: follow the rule preſcrib'd you by St. Paul *be careful to exhort and inſtruct in Seaſon and out of Seaſon*; and where you have been any way Sluggiſh before, now waken your ſelves up again with a new diligence in this point, remitting the ſucceſs to God, who calling them at the ſecond, third, tenth, and twelfth hour, as they are alike welcome to him ſo ſhall they be to me his Leiutenant here.

The third reaſon of convening you here at this time, which conteineth ſuch action of my thankfullneſs towards you, as I may either do or leave undone; yet ſhall with Gods grace preſs to performe all the days of my life.

It conſiſts in theſe two points in making of Laws at Certain times, which is only at ſuch times as this in Parliament, or in the careful execution thereof at all other times; as for the making of them, I will thus far faithfully promiſe unto you, that I will ever prefer the weal of the Body of the whole Common-wealth in making of good Laws and Conſtitutions to any particular or private ends of mine, thinking ever the wealth and weale of the Common-wealth to be my greateſt weal and worldly felicity. A Point werein a lawful King doth directly differ from a Tyrant: But at this time I am only thus far to forewarn you in that point, that you before to ſeek the making of too many Laws for two ſpecial reaſons; firſt becauſe in *Corruptiſſima republica plurimæ leges*, and the execution of good laws is far more profitable in a Common wealth then to Burthen mens memories with the making too many of them: And next becauſe the making of too many Laws in one Parliament will bring in confuſion for lack of leiſure wiſely to deliberate before you Conclude: For the Biſhop ſaid well to day, That to deliberation would a large time be given, but to execution a greater promptneſs was required. As for the execution of good Laws it hath been very wiſely

and

and honorably foreseen and ordered by my Predecessors in this Kingdom, in planting such a number of Judges and Magistrates in all convenient places for the execution of the same: And therefore must I now turn me to you that are Judges and Magistrates under me, as mine eyes and ears in this case, I can say none otherwise to you then as *Ezekias* the good King of *Judea* said to their Judges, remember the Thrones as you sit on are God's, neither yours nor mine, and that as you must be answerable to me so must both you, and I are answerable unto God for the due execution of our Offices. That place is not a place for you to utter your affections in, you must not there love your friend nor hate your Foe, fear the offence of the greater party, or pity the misery of the meaner: Ye must be blind and not see distinction of persons, handless not to receive bribes, but keep that just temper and mid course in all your proceedings, that like a iust ballance ye may neither sway to the right nor left hand.

Three principal qualities are required in you, Knowledge, Courage, and Sincerity, that you may discern with knowledge, execute with courage, and do both in upright sincerity; and as for my part I do vow and protest here in the presence of God and of this honourable Audience, I never shall be weary, nor omit any occasion, wherein I may shew my carefullness of the execution of good Laws, and as I desire you Judges not to be weary in your Office in doing of it, so shall I never be weary by Gods grace to take account of you, which is properly my calling. And now having told you the three causes of my Convening a Parliament, all three tending only to utter my thankfullness but in divers formes; the first by words, the other two by actions, I do confess that when I have done and performed All that in this speech I have promised *Inutilis sum inutile*, because the meaning of the word *inutilis* in that place of Scripture is understood in doing all that service which we can to God, it is but our due and we do nothing to God but that which we are bound to do, and in like manner when I have done all that I can for you, I do nothing, I do nothing but that which I am bound to do, and am accountable to God upon the contrary. For I do acknowledge that the special and greatest point of difference, that is betwixt a rightful King and an usurping Tyrant, is in this, That whereas the proud and ambitious Tyrant doth think his Kingdome and people are only ordained for satisfaction of his desires and unreasonable appetites, the righteous and just King doth by the contrary acknowledge himself to be ordained for the procuring of the wealth and prosperity of his people, and that his greatest, and principall worldly felicity must consist in their prosperity. If you be rich I cannot be poor, If you be happy I cannot but be fortunate, and I protest that your welfare shall ever be my greatest care and contentment, and that I am a servant is most true: That as I am head and Governour of all the people in my Dominions, who are my Natural Vassals and Subjects, considering them in number and distinct ranks, so if we will take the whole people as one Body and Mass, then as the head, so must a religious King know himself to be ordained, for his people, not his people for him: For though a King and people be related yet can he be no King if he want people and Subjects, but there are many people in the world that lack an head, wherefore I will not be ashamed to confess it, my principal honour to be the great Servant of the Common wealth, and ever think the prosperity thereof to be my greatest felicity as I have already said. But as it Mass the whole body of this Kingdom with an uniform assent and harmony in the begining of my speech, which did so far oblige me in good will and thankfullness of requital by their alacrity and readyness in declaring and receiving me to that place which God had provided for me, and not any particular persons; for then it had not been the body, so is my thankfullness due to the whole state, for even in matter of faults, *Quod à multis peccatur impune peccatur*, even so in the matter of vertuous and good deeds, what is done by the willing consent and Harmony of the whole body, no particular person can justly claim thanks as proper to him for the same. And therefore I must here make a little Apology for my self, in that I could not satisfie the particular humours of every person, that looked for some advancement or reward at my hand, since my entry into this Kingdom.

Three kind of things, were craved of me, advancement to Honour, preferment

ment to Place of Credit about my perſon, and rewardin matters of Land or pr
if I had beſtowed honour upon all, no man could have been advanced to hon
for the degrees of honour do conſiſt in preferring ſome above their fellows
every man had the like acceſs to my privy or Bedchamber, then no man could h
it, becauſe it would not contein all. And if I had beſtowed lands and rewards
on every man, the fountain of my liberality would be ſo exhauſted and dryed
ſhould lack means to be liberal to every man. And yet was I not ſo ſparing,
I may without vanity affirm, that I have enlarged my favours in all three deg
towards as many, or more then ever any King of England yet did in ſo ſho
ſpace; no I rather crave your pardon, that I have been ſo bountiful; For
meanes of the Crown be waſted, I behoved then to recourſe to you my Sub
and be burthenſome to you which I would be loatheſt to be of any King
for as it is true, that as I have already ſaid, it were a whole body, which did ſo
deſerve at my hand, and not every particular perſon of the people, yet were th
ſome who took occaſion, both before, and at the time of my coming amo
you to give a proof of their Love and affection toward me, not that I am any w
doubt, that if other of my Subjects had been in their places, and had had the
occaſion but they would uttered the like good effects (ſo general and ſo great
the affections of ye all towards me. But yet this having been performed by
ſpecial perſons, I could not without Unthankfullneſs, But requite them acc
ingly; And therefore had I juſt occaſion to advance ſome in honour,
places of ſervice about me, and by rewarding to enable ſome who had deſer
well of me, and were not otherwiſe able to maintain the rankes I thought
capable of: And others, who although they had not particularly deſerved be
yet I found them capable and worthy of preferment and credit, and not
ſuſtain thoſe places for which I thought them fit without my help. Two ſpe
cauſes moved me to be ſo open handed, whereof the one was reaſonable and
nourable, but the other I will not be aſhamed to confeſs unto you proceede
mine own infirmity; that which was juſt and honorable was that bein
beholden to the body of the whole State, I thought I could not refuſe to
ſome ſmall brooks out of the fountain of my thankfullneſs to the whole,
freſhing of particular perſons that were members of that multitude: The
which proceeded out of mine own infirmity was the multitude and impo
of ſuitors. But although reaſon come by inſiſion in a manner yet experience gro
eth with time and labour, and therefore do I not doubt but experience in
coming will teach both the particular Subjects not to be ſo Importune and
creet in craving, and me not to be ſo eaſily and lightly moved in granting
which may be harmful to my eſtate, and conſequently to the whole Kingdom.

And thus having at length declared unto you my mind in all the poi
which I called this Parliament.

My concluſion ſhall only be now to excuſe my ſelf, in caſe you have not fou
ſuch eloquence in my ſpeech as peradventure you might have looked for at
hands. I might if I liſt alledge the great weight of my affairs, and my cont
al buſineſs, and diſtraction, that I could never have leiſure to think upon wha
had to ſpeak before I came to the place where I was to ſpeak; and I might al
alleadge that my firſt ſight of this ſo famous and honorable an aſſembly might li
wiſe breed ſome impediment, but leaving theſe excuſes, I will plainly and free
in my manner tell you the true cauſe of it, which is that it becometh a King
my opinion, to uſe no other eloquence then plainneſs and ſincerity, by plainneſs
mean that his ſpeech ſhould be ſo clear and void of all ambiguity that it may n
be thrown nor rent aſunder in contrary ſences, like the old Oracle of the Pag
Gods; and by ſincerity, I underſtand, that uprightneſs and honeſty which ough
to be in a Kings whole ſpeeches and actions. That as far as a King is in honou
erected above any of his ſubjects, ſo far ſhould he ſtrive in ſincerity to be abov
them all, and that his tongue ſhould be the true meſſenger of his great heart, an
this ſort of eloquence may you ever aſſuredly look for at my hands.

FINIS